UNITY

Freedom, Fellowship and Character in Religion.

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UNITY

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Editorial.

"SOUP, soap and Salvation" is the motto in the rooms of a Baltimore 'Free Sunday Breakfast Associa-ion." We would like to see a thor-ugh scientific trial of these mottoes n the reversed order. A good whole-ome "saving" will utilize soap after vhich, the soup will be appreciated. At least let the soap come before the oup.

OUR correspondence from Ports-nouth, Ohio, in another column, sets s aright on an important subject. uch being the case it makes it still nore urgent that the liberal minds of he United States should set our con-titution right in this matter, making urs in letter, as in spirit, the free overnment it aims to be. Here, in he United States of America, at least, et the conscience be free from any ossible intimidation of state, and let he mind be ever untrammeled by any rror of legislation.

Now that the election is over, and he votes thereof have passed into istory, many will have time and atience to consider what before they ould scarcely admit, the moral dig-nity, and singleness of purpose which characterized the vote for General Bidwell, the prohibition candidate. In numerical importance that party is as yet insignificant; in its skill at statesmanship it may be for the present, at least, unreliable; in its indifference to other issues it may be unsafe or blameworthy. But all must admit that at its heart there glows the pure love of man, and a divine passion for reform. Well did our brother Douthit of Shelbyville, who never fails to be found in the foremost of this fight, say:

"This is a party that has never bribed a voter; never treated a voter nor debauched his morals in a saloon caucus; never cast a ballot to license a dramshop or legalize the sale of rum; never nominated a liquor dealer for office; never hired newspapers to slander honest men and suppress the truth; never incited sectional strife; never abused motherhood nor degraded childhood nor denied women the right to vote, nor spurned her prayers against the death traps set for their husbands, fathers, brothers and sons."

THE "Nursery of Learning" is another name suggestive of that coming church in America of which we have heard much, and to which UNITY some years ago gave the name "American," and to which name it still looks hopefully, not particularly to the title, but the thing. This is most hopeful. One of our city papers applies the above caption to the People's Institute, which has recently taken shape on the West side. An electioneering wigwam has been converted into an attractive hall with the necessary adjoining rooms for committees and classes, and the whole has been re-dedicated to University Extension and similar work. The leading educators, ministers and other public spirited citizens were present at the dedication night, and, on Sunday afternoon, November 23d, at 4 o'clock, Prof. Moulton gave the first of his course of lectures on the Literary Study of the Bible, to an immense throng of over 3,000 people. If the management can only be free and strong enough to work this institute for all it's worth, let science, art, sociability mingle with the strains of praise and purify devout aspirations, then we shall have the beginning of the true American church, democratic, rational, devout, finding its unity through liberality and not through slavery either of form, thought or social standing.

IF Mr. Gannett did not do so many things so excellently, all of which are so necessary, we might wish that he might be kept continuously at the high task of preparing helps to those who seek to help children, or better, to guide the young in intellectual paths that lead to character. There is nothing more encouraging in the history of the Liberal movement in America than the way this man who has so many literary and study delights beckoning him in directions more pleasant and responsive, has given himself to the higher education of the soul. His Unity Club Helps in the study of the American poets are themselves contributions to literature. His "Growth of the Hebrew Religion" and "Childhood of Jesus" first called attention in this country, at least, to the new way of teaching the Bible, and traveled therein himself, taking not only the children, but all ages by the hand. A few weeks ago we called attention to the admirable little chart, a five cent guide through the Hebrew story, just prepared by him, in connection with Mr. Hugenholtz's work in the third year lessons of the Six Years' Course of Sunday-school Studies now in process of publication in UNITY. And now comes this pamphlet of sixty-two pages entitled "Seven Studies of Temperance" containing "outlines and notes for classes with a temperance service and song," published by the Unitarian Temperance Society, Boston, and sold for ten cents.

Like everything Mr. Gannett does, it is careful in statement, packed with facts, accurate and elegant in its printing, in short it is a compendium of this question up to date. It shows wide reading and painstaking selections. Meant for children, it is packed with facts and thoughts for older people, and we wish for it first, a reception on the tables of all the editors, lawyers, physicians and ministers in our land, then all the legislators, from Congress down to city councils and the supervisors of country towns, then let the teachers of the public schools be remembered, and at last, not first, the individual home, and the Sunday school children in the pitiably small circle represented by the word Unitarian. We wish that this make-weight name might be left off the title page and the name of some great science publishing house like the Appleton's be substituted, and thousands of dollars be put back of it to push it as a scientific study of a problem which must be settled ultimately according to the dictum of science. Perhaps it is premature but we notice one omission which we regret. Ought not such a hand-book contain some allusion, at least, to the significant facts that gather around the "Keeley cure" for drunkenness? This challenges scientific investigation, and certainly the fact of the 80,000 released men of whose present liberation there can be no question, means something, and means it profoundly. Let everybody send for a copy of this book.

Our Larger Home.

A THANKSGIVING REFLECTION.

The great home festival of the American people will have been celebrated before these thoughts fall under the eyes of our readers. UNITY sends its thanksgiving greetings to all its readers and begs a love place within each home circle! It is the common business of editors and readers to sanctify the home circle by enlarging it. That home is unhappy and unsafe that is environed by a city unrighteously managed; a State racked by partisan rivalry, and a government distracted by greed and vicious administration. So on Thanksgiving Day it is a good custom to ask of the State to show cause for being, to justify its right to the confidence of the citizens.

On behalf of our homes UNITY makes these thanksgiving demands upon our national government. We ask of the incoming administration that it give us a postal savings bank system, that the poor home-maker may lay by his small earnings in the hands of an absolutely safe banker We want it to take our messages by telegraph or telephone, by the same agency and at the same rate, or nearly so, as it now takes our written word. Why not? Wherein lies the difference in principle or in necessary management? We ask further that the nation insist that organized capital shall meet in the arbitrator's room with organized labor, when these two organized forces fail to agree, and that both be obliged to abide by the decision of this impartial court of arbitration. We ask that the civil service of our country be lifted as independent of party administration as is now the military service; so that a clerk in the Chicago postoffice will hold his position as regardless of the President's politics as the orderly sergeant of Company B. of the Fourth United States Infantry does. Lastly, we ask that the president's office be promptly lifted above the temptations of a second term by such legislation as to make no man eligible to but one term, and that of six or eight years' duration.

We further ask of the state that government, in addition to its present trusts, set itself to work at once to the improvement of our highways; let it shorten the distance between neighbor and neighbor by teaching and helping them to make good roads between house and house; let it return to the old territorial habit of developing arterial means of travel through its domain. Thus will it "prepare in the wilderness a highway for our God."

Of our municipal and other local governments, we ask that the saloon-keeper be disfranchised, if nothing more, so that his den of dissipation will be shorn somewhat of its political power. We ask that his iniquitous business be stripped, so far as possible, of its gilded attraction. Let his swill-house be compelled to present its sour front unscreened; over the door let the names of all the bonds-men of each saloon-keepeer be inscribed as a legal necessity, and let the saloon-keeper be compelled to offer double hospitality by presenting along side of his dram room a coffee-room, where he who seeks such shelter may do so with a sober mind and still preserve his commercial self-respect. All this we ask preparatory to the time when the state will accept it as a part of its business to keep moral pestilence off the streets as it does now physical pestilence out of the sewers.

All these are reasonable requests; available privileges, whenever the law of unity is recognized, and the moral forces are united. Let men and women work together, churches combine in the interests of the moralities, labor and capital recognize their common interest and partisan politics divide only where principles separate, and the above blessings, or something better, far better, will soon become possible. Our Thanksgiving dreams are kept in dreamland on account of the dissevered interests of men and women, the distractions of moral enthusiasts by creed environment and dogma bound churches and the unholy blindness of party politics.

To unite these forces is the great task, and until this can be done, but little headway can be made in any one of the directions indicated. This is why UNITY prefers to plead the gen-

eral issue rather than to lend itself to the exclusive discussion of any one, or few, of the reforms it covets. Is UNITY'S work done? Can it withdraw from the thanksgiving tables of the larger home circle without being missed? One of this paper's loyal supporters and faithful friends, in a recent letter to the senior editor, said:

I'm sorry you have to work so hard for UNITY. But while so many of your old coworkers are too busy, or too tired to continue their old help, why need you carry it on so much alone? You have done it all these years, far longer than was to be expected, you have made it a marked success in the face of great difficulties. You can stop most honorably and triumphantly if you want to. Even the great Henry George "Standard" has stopped, and claims that its cause has won the country and needs an organ no longer. You have a much better right to make that claim for UNITY. With your Bee-hive church and with the World's Parliament of Religions coming and to work for, you have abundant excuse for resting from UNITY.

Is our brother right? Welcome as the discharge would be, we cannot accept it until we see the work continuing without our hand or until the hand itself refuses to grasp the flag staff. *Unity* has no thought of stopping, because it believes its work is as yet *unaccomplished*. If its career is to be measured by its task its life is just begun. Brothers and sisters, but while in imagination we gather round our friend Powell's turkey and partake of his pumpkin pie (albeit of the New York pattern spoken of elsewhere) let us pledge ourselves anew to the high and sweet co-operations into which *Unity* invites us. If all lend a hand no one hand need fall paralyzed from overwork, or need the banner waver from want of strength to keep it flying.

Will you help in the endless campaign?

"The Pacific Unitarian."

The new monthly promised in our recent editorial concerning the Unitarians of the Pacific coast is before us — a handsomely printed, twenty-four page, 7 x 10 magazine with the subscription price at one dollar a year. It is filled with good reading matter and bristling with news of missionary actvities and church doings. It reminds us of our own hopeful, and to a few of us, thrilling beginnings nearly fifteen years ago. We welcome the new venture and trust that it may live into its fifteenth year without the discouragements and perplexities that have beset UNITY'S path. But with all its inspiration, and more, may it always keep flying a progressive banner, sustained by a kindly distrust of all present achievements in the interests of the better things that are to be. We rather regret its name. The original one of the *Guidon* was a fresher one, always carrying with it a challenge to move on. The word "Unitarian" is still a word not reclaimed from doctrinal and sectarian limitations. Many on the Pacific coast, for whom this journal contains a message, will say with Dr. Martineau "The word Unitarian," like the words "Arian." "Trinitarian," etc., is a theological term. Here in England I know nothing of any "Unitarian Church" and if there were such a thing, I could not belong to it." The Pacific Unitarian Conference is in the hands of a vigorous, effective and talented group of young men, and from them much is to be expected. At its last meeting this conference planted itself on the most progressive and heroic non-doctrinal basis. Since the confusion, introduced into the position of the Western conference by the adoption of a so-called "supplementary resolution," which, to say the least, carries a double meaning even to those who voted for it, the present position of the Pacific conference places it in the lead of all the larger Unitarian conferences as to its open hospitality. May it be given vision to lead towards that church unity for which our country is waiting. Breadth and earnestness may come from the West.

The "statement" adopted is interesting when compared with "tract No. 17 of the W. U. C.," after which it is planned. Mr. Wendte proposed the adoption of the statement found in UNITY Short Tract No. 17. But some "objected to certain phrases in it which had become associated with denominational issues in the west." To meet this objection the word "character" is omitted from the whole statement, and the still more to be regretted word love as a noun. Thus "the greatest thing in the world" seems to be left out. The fellowship is declared to be based on "a purpose, to promote righteousness and truth." Do they, by avoiding the order of the words, "truth, righteousness and love," escape the denominational issue? If so perhaps 'tis well. Surely an issue thus avoided must be so small as not to be of much significance in the minds of those who voiced it. For the phrase, freedom, fellowship and character in religion, they substitute "freedom, virtue and spirituality." Perhaps again the change is well. The motto UNITY adopted fifteen years ago should be banished if it has become a shibboleth, but there may be a question as to whether the reason given for the banishment of Aristides quite justified the vote that expelled him.

The statement as a whole, after carefully guarding against the possibility of credal uses, and omitting the historical, and explanatory matter, consists of the ten noble affirmations, with slight verbal changes of tract 17. The whole statement as given below, neatly printed, will serve high tract uses. It ought to become a convenient flyer announcing, in advance, the approaching column:

Inasmuch as many people on the Pacific coast wish to know what Unitarianism stands for, we make the following statement of its present purposes and aims:

Our fellowship is based on a common purpose to promote righteousness and truth in ourselves and the world.

We reject or accept none because of any intellectual belief.

We have no creed in the usual sense, that is, no articles of doctrine which bind our churches and fix the condition of fellowship.

Individually we have doctrinal beliefs, and, for the most part, hold such beliefs in common; but above all such dogma we emphasize the paramount importance of freedom, virtue and spirituality. Specific statements of opinion abound among us. The following one we offer as representative.

"1. To us the supreme thing in religion is to love the good and live the good.

"2. We hold reason and conscience to be final authorities in matters of religious beliefs.

"3. We honor the Bible and all inspiring Scripture, old and new.

"4. We revere Jesus and all holy souls that have taught freedom, truth and righteousness, as prophets of religion.

"5. We affirm the innate worth and growing nobility of man.

"6. We trust the unfolding universe as beautiful, beneficent, unchanging order; to know this order is truth; to obey it right and liberty and stronger life.

"7. We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for good.

"8. We believe that we ought to join hands and work to make the good things better and the worst things good, counting nothing good for self that is not good for all.

"9. We are persuaded that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and that this sense is to us an earnest of life to come.

"10. We worship One-in-all, that Life whence suns and stars derive their orbits and the soul of man its Ought—that light which lighteth every man that cometh into the world, giving us power to become sons of God—that Love with whom our souls commune. This one we name the Eternal God—our father."

A Boston Pilgrimage.

My first visit to New England, three years ago, fell in the summer season, when the period of clubs, lectures and afternoon teas had closed, but when nature was at her best and most inviting. The drives about Boston and her charming suburbs, strolling morning walks to Mount Auburn or the University grounds, a day's sojourn in Concord or Plymouth, with restful pauses in the Common or Public Garden on some enforced trip to the city, are still held in pleasant memory. This second pilgrimage falls within a time which permits an inside view of things, some acquaintance with these social and library activities for which Boston is famed. But there is always weather of some kind in New England as in Chicago, so far it has been of a warm and pleasant variety inviting to outdoor excursions, and bidding us make our hay while the sun shone. But this morning we awoke in the midst of a traditional "down-easter." Had this storm produced itself at the time of some passing enjoyment, it would not have kept two resolute-minded women in-doors, who nevertheless enjoy the privilege of a quiet day at home when it does not stand in the way of others, one of whom improves it to write a word to UNITY.

What to write about? The new Women's Club, at Cambridge, called Cantabrigia, in honor of its birthplace, and pronounced with a hard or soft g, according to whether your education was finished twenty years ago, or is still in process; a day's visit to the beautiful old town of Dedham, to visit another women's club, which are as thickly scattered over this locality as the green hills; a morning spent in the Art Museum. Prof. Peabody's course of lectures on "The Ethics of Social Questions," and many another course from equally distinguished sources, a luncheon at the Health Food Rooms, which resulted in a severe headache for one of us, and cost a very unhealthy sum besides? Let us begin with the single lecture which I have had the privilege of hearing in Prof. Peabody's course, part of his university work, delivered in Seaver Hall Wednesday evenings. Its appetizing quality made us long to hear the remainder of the course, but other plans stand in the way. On this particular evening the lecturer confined himself to the enumeration of the main specifics for the cure or settlement of the labor question, meaning only to enumerate and characterize them, leaving comment and the discussion of their ethical bearings to a future lecture. Yet the characterization could not be wholly accomplished without comment, and the lecture was not only as profitable as we had a right to expect, but far more interesting than the lecturer promised us it would be in the beginning.

The particular specifics presented for the healing of the new social diseases of the day are five in number, and will be readily guessed beforehand. The Competitive System, Communism, Paternalism or Socialism, Individualism or Anarchism, and Co-operation. It was easy to see that the speaker held to the special dogma of no one of these. The most helpful part of his discourse to this particular listener was in the discussion of the conflicting claims of the Socialists, and the Individualists or Spencerians. The latter's claims for the unhindered action of the individual is often misunderstood by the violence of his opposition to all forms of governmental help and support, an exaggerated distrust of the state and its functions. This prejudice which waxes so strong in some cases, is in truth, Professor Peabody pointed out, founded on the [illegible] which forms the [illegible] for business, they [illegible]ist's hopes. Thiate toward those inflexible notion which [illegible]reatest extent, [illegible]ualist and socialist may [illegible] to the state, each magnifies its power, crying beforehand, by the aid in the individualist's case of an alarmed, in the socialist's of a hopeful imagination, an absolute entity, fixed and arbitrary, out of what is purely flexible, relative and temporary. The State, what is it? "Myself," answered Louis le Grand, in that historic reply which is as truly, if as presumptuously, every other absolute ruler's. Men make their own state as their own God's, shaped and colored by their own ideas and of as variable a pattern as the clothes they wear. Professor Peabody has as weakminded complaints to utter against the present hour of agitation and changing creeds and theories. These are the necessary outcome of every form of civilization that dares to think. We must accept the responsibilities imposed in intellectual activity, and not sigh for the place that belongs to mental paralysis and sloth.

At the Art Museum my first search was for the statue of the dreamy-faced boy, by Giulia Monteverde, of Genoa, and called Columbus; one of the most beautiful pieces of modern sculpture I know. Evidently those having it in charge hold it as highly as anyone, for when I suggested that it should be sent to the Columbian Exhibition, the proposition was received with dismay. Risk the removal of one of its chief treasures to the distance of Chicago! The custodian was positive no such wild idea would ever be entertained; nevertheless it is one the directors of the Art exhibit should take into serious consideration. Nothing could be more appropriate than the placing of this statue in some conspicuous position, whose temporary removal so well befits the occasion, and would honor the Museum even more than the artist. It is purely ideal, yet entirely natural and lifelike in its conception, representing a high-hearted youth lost in dreams of some future great achievement. Three years ago the work drew me again and again to its study, and I sought it this time to be rewarded with the first impressions of beauty, grace and that spiritual exaltation which the worthy treatment of a noble theme arouses in every breast.

An immense Japanese exhibit, the Fenollosa collection, the largest ever seen in this country is the main feature of interest at the museum just now. I shall not attempt to describe it—who would try to describe anything Japanese, in terms suitable for English understanding?—save to say that the work on the numerous screens,—the labor of some renowned native artist, called Hakusai,—bronzes and porcelain ware was of surpassing fineness and variety, teaching a wonderful lesson in slow and patient achievement which a western civilization will never learn. It is said exultingly, that Chicago tried to procure this collection but could not; and this failure is supposed greatly to enhance its value in Boston eyes.

There was just time to glance through the Dutch room and the Washington Alston room, comprising the works of other early American artists; groups of Corot and Hunt and Conture, a huge striking canvas of Henri Regnault, "Automedon with the horses of Achilles," both massive and spirited in treatment, a Shepherdess of Millet, sombre in tone as all from his brush, but more cheerful than most others. Elihu Vedder's Sea-Serpent, a study in greens and grays, wierd and uncanny, another great canvas "Solitude," less interesting for its own sake than for the

(*Continued on page 102.*)

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Lines.

Accompanying a Wedding Gift of Emerson's Writings to a Young Friend.

He surely leads our age
As prophet, seer, and sage.
Sitting humbly at his feet,
Brings world culture, broad and sweet.

Let me urge you both to read
Rev'rently his word and deed;
It will strengthen every grace
And make your home a holier place:

Consecrating as divine
Vows made at the marriage shrine,
Making toil a loving care,
And drudgery less hard to bear:

Rebuking selfishness as sin,
Commending what will surely win
Joy and gladness to your home
In all days and years to come.

C. B. L.

Luther and Ingersoll Compared.

In a recent lecture before the Ethical Society of this city, Mr. Mangasarian gave as unbiased a comparison of Martin Luther and Robert Ingersoll, as possible, leaving his hearers with clear ideas of the aims and methods of the two men—both protestants against bigotry, superstition and wrong in the religions of their day.

After a graphic description of the evil practices of the church in Luther's time, he paid an honest tribute to the Roman Catholic Church of the earlier days, when it stood for all best things, and to which we owe a debt of gratitude. Luther's manly protest against the selling of indulgences, the nailing on the door of his theses, his fearlessness of death rather than wrong, his ringing, "If I die, I die!" and all the great outcome of his protest against wrong and efforts towards right, were duly and eloquently dwelt upon.

Turning to Ingersoll, he said it was much easier to be a protestant in these days, it was not a matter of life and death,—scarcely a great sacrifice, since free thought and opposition to existing orthodox religion was popular rather than otherwise; so that with Ingersoll the "courage of his convictions" needed to be much less than that of Luther. Indeed, Ingersoll's prolonged controversy was largely due to its popularity, and kept its popular witty form at the expense of rigid honesty and a pure inquiry to know, and so to speak the truth. "There is a difference between controversy and inquiry: the aim of one is victory, and of the other truth." Ingersoll is an iconoclast, only. He breaks down for no definite purpose of building up something better. Nowhere can we find any institution or movement towards better things that has come from or through inspiration derived from him. Why? Because he has no earnest aim towards such a building up; and no great good ever emanates from a man without such earnest aim. Luther had it, and the world will always be the better for his grand work. He protested against wrongs as they then were: Ingersoll is not honestly dealing with superstitions and practices that *now* exist in the churches of to-day. He is "picking and choosing" old, time-worn, left-behind beliefs that serve to make "points" for bright, witty remarks in his lectures; and so, while he has done some good, it is but little; and he has done much harm.

To bring the lesson home, what is the work of members of the Ethical Society—a protesting against or tearing down of the Christian religion and churches? No. Honest criticism and repudiation of some things there must be in our negative work, but sympathy with all which is good, an earnest aim towards the highest positive good in thought and work, a feeling of loving brotherhood towards all the world, and a conviction that life is only worth while as we make it honest, brave, lofty and helpful.

JUNIATA STAFFORD.

The Clergy and Reform.

[The Rev. Napoleon Hoagland, of Olympia, has been finding some good ammunition in Lyman Abbott's recent book, and this is the way he has been firing it off.—ED.]

As a class, perhaps, they are not distinguished for reform proclivities. But it is a mistake to declare that the clergy are always opposed to political or social freedom in the interest of progress. There are brilliant examples of the able championship of reform measures at a time when such movements were unpopular—

"Ere the cause bring fame and profit,
And 'tis prosperous to be just."

The abolition of slavery had no abler or more zealous champions than Theodore Parker, Henry Ward Beecher or Samuel J. May. And these representatives of the clergy were not alone among their brethren, although it may not be denied that in counting heads they were in the minority. But if the weight of the heads were to be the measure, the reform party would be the major part. No two clergymen of our last half century have exerted a wiser intellectual and moral influence in the United States than Parker and Beecher. And like John Brown's soul, their spirit goes teaching on. I will venture the assertion that the clergymen to-day whose influence the grave will have the least power to bury are training with the reform parties. The two dominant parties would both be beaten next November if the votes of clergymen were the deciding votes. The Prohibition party and the People's party and the other reform parties make an appeal to morality and justice in the interest of human freedom from the slavery of industrial oppression that few ministers can refuse to recognize. Though Beecher and Parker have passed on they have left successors. It is pleasant to know that Mr. Beecher's immediate successor in Plymouth pulpit shows that the mantle has fallen on worthy shoulders. Lyman Abbott, the present incumbent of Plymouth church, is liberal and progressive, both in his religious views and in his views of sociology and political economy. In his recently published work, "The Evolution of Christianity," he gives utterance to these words They sound very much like a paragraph from a People's party campaign speech. Hear ye him, ye who ridicule the People's party advocates as "calamity howlers," "sore heads," and "hair brained" intellects. Pages 199–201: "A system of industry by which one man may acquire as much money as Adam could have laid by out of his earnings if he had lived till our time and save one hundred dollars each working day is not a perfect system of human brotherhood. A system under which men and women have to work twelve or fourteen hours daily in order to earn bread enough to sustain life; under which little children are set to work when they ought to be at school; in which Eve, worn out by the burden of child-bearing, has also to bear Adam's burden of ill-remunerated toil; in which God's universal gifts to his children, fresh air, pure water and the soil are denied to hundreds and thousands who are doomed to a life of drudgery in unsanitary conditions and without hope of self-improvement, this is not the ideal brotherhood which the Master came to establish on earth. Nor will that brotherhood be established until the democracy of political power founded on the democracy of religion and education shall be accompanied by an industrial democracy; until the tool workers have also become the tool owners; and class antagonism be settled by the simple expedient of making the same class of both capitalist and laborer; until labor of brain and hand counts for more than money in the world's market and the present aphorism of political economy is revolutionized and capital, not labor, money, not men, is the commodity to be hired in the cheapest market."

The term socialist, which to many people is opprobrious, finds favor in Mr. Abbott's eyes. He says (page 189) "The socialist is not a paternalist but a fraternalist. His schemes are founded on his belief, not in the incapacity but in the capacity of man. Bossism," he says, "has been driven from the church and is being driven out of the state, and the socialist hopes it will be driven from the mine and factory. These are brave words for the pastor of a wealthy metropolitan church to speak, but they are in the spirit of Christ's teachings nevertheless, and they are equally in line with the clearest and most progressive humanitarian thought of the day.

Correspondence.

EDITORS OF UNITY:—

Having but seldom found in UNITY matter lacking reliability or accuracy, the liberty is taken to call attention to UNITY, October 13, Rubric "Men and Things;" paragraph 8. In alluding to the persecution of Seventh Day Adventists in Tennessee it is claimed that both the letter and spirit of the Constitution of the United States are violated. The first amendment to the United States Constitution, (the only one to which your writer could have referred) is simply an interdict against *congressional legislation* on religious subjects. Massachusetts, Connecticut, Rhode Island, came into the Union with State religions, which were kept up until the recent "thirties." Virginia early set a good example of separating church and state, but all other southern states and many northern states had, and still have religious statutes, wholly out of the reach of the United States government to interfere with. The National Liberal League is advocating a sixteenth amendment to the Constitution of the United States, which, if adopted, will reach not only the Tennessee case of the Seventh Day Adventists, but every other phase of persecution for opinion's sake. It advocates a complete separation of church and state. However, in the absence of this or a similar amendment the religious question is wholly under state control; guarded, it is true, in perhaps all the states by Bills of Right, but beyond those Bills of Right wholly under the control and within the power of state legislatures.

T.

Portsmouth, Ohio, October 26, 1892.

A Thanksgiving Greeting.

MY DEAR UNITY:—It is not because I lack sympathy for your work that I do not oftener send you a line. As I look around the horizon I see nowhere anything braver, anything purer, anything more inspiring than the work which UNITY stands to represent. But I have a growing satisfaction in seeing question after question, which we have pioneered, taken up and solved in like manner by those who only yesterday held us to be religious criminals. It was very delightful in my lonelier days to hear the tread of a very few companions; now I hear the tramp of the crowd. Bishops and laymen, and above all theological teachers have become advocates of religious freedom, and better yet of religious progress. All along the line the word runs, "Forward." I send you my thanksgiving greeting; and wish the editorial "we" could be unanimously here, to help eat the only relic of New England orthodoxy that lingers about me—the roasted turkey and the pumpkin pie. By the way, no one west of Niagara Falls can make a genuine pumpkin pie. It is purely a New England achievement—just possible in New York. Come and see.

Cordially yours,
E. P. POWELL.

Clinton, N. Y., Nov. 12, '92.

A Matter for Reflection.

The presence of Unitarian friends, whether in official capacity or not, is, as Rev. J. V. Blake eloquently argued at the recent Illinois State meeting of Unitarian and Independent churches, at Moline, an urgent necessity. It might also consistently be added that there is need of the clergy and these lay friends and delegates of theirs remaining to the end of the conference until the work of the program is ended. It certainly looks like, and might easily be construed to be, an act of discourtesy on the part of those who take their leave for home *when* their part of the program is finished or when they have heard their favorites. It is not a matter of election when by an irony of fate a speaker is put last on the program and it surely is neither a compliment nor a blessing to him when he must speak as is often the case because of his place on the program to very nearly empty pews. The object of a Conference may not be the mere coming together, in a disjointed way, of speakers who are to speak and delegates who are to hear, and then after their duty or interest is at an end to rush for the first train home, rather, it is a coming together to do the work which is to be done, not for one but for all the days mentioned on the program. It strikes me as a fair and equitable punishment or discipline for these "runaway Browns" to put them last on the program, hereafter, instead of first, and it may have the effect of not only keeping them among us and of compelling their admiring friends to abide until "evening," but of giving the church a consistent conference with a program where names count as nothing and where the work to be done is the sufficient and imperative cause for the presence of each interested layman, delegate or clergyman. I was grieved because our scholarly and distinguished fellow worker, Rev. J. V. Blake, did not have the full Conference to address, for such an effort of his could have been of transcendent helpfulness and inspiration to all, but then he was last on the program and those who departed early missed much. If we cannot have a full conference on first or third days and nights, let us have only the *second day and night.*

J. C. F. GRUMBINE.

THE chemist Berthelot is a candidate for two places made vacant be the death of Renan—membership in the board of managers of the College of France and in the French academy. To the former there is a salary of $400 a year, with rooms appertaining. He is already secretary of the academy, and is said to express little hope of being made one of the Immortals. Other people, however, regard his chances as good on the ground that he alone possesses the secret of the peculiar philosophy of "the pope of free thinkers" and that he therefore is the only man in France capable of giving the funeral oration on
before the academy. ...ncipal.

Church Door Pulpit.

Importance of Social Studies.

A Paper Read by W. H. Van Ornum, before the Illinois Unitarian Conference at Moline, October 26, 1892.

It may seem superfluous to thoughtful men and women, such as I know an Unitarian Conference to be composed of, to urge upon them the importance of the study of social questions; as if, among thoughtful people, any one could seriously question that importance. And yet it *is* necessary even here. While most intelligent people realize in a measure the necessity for such studies, and already give a certain amount of attention to the subject, they generally fall far short of any adequate realization of their supreme urgency.

The business of life, in most cases, is to get wealth; and men's success in life is measured by the amount of wealth acquired. If they allow themselves to be diverted for a time from that pursuit, and, in the interval of leisure hours, dwell upon other topics which interest them, those topics are generally given a secondary importance, or are judged by the test, "does it pay?" As long as a man is prosperous, he finds, in his own case at least, no particular necessity for calling in question the justice of present social adjustments; because, whatever his own wants may be he can gratify them within certain limits. He has no immediate fear of physical want. His literary, scientific, ethical, or social tastes can be cultivated as far as his limited time will permit; and, as to the honor and respect of others, that depends upon the length of his purse, and is certain to grow in proportion to the degree of his prosperity. Then, if he desires to attain to distinction in that way, he has but to bend his efforts with redoubled energy to the acquirement of wealth. Therefore, there is little to prompt the prosperous man to take up the social question, especially with sufficient persistency to reach an adequate understanding of its real importance. If he should meet with reverses in business, so that his nose is brought to the grindstone, he is apt to accept the unthinking verdict of the public, and attribute his misfortunes to some want of ability on his own part. Even if he should go deeper, and reach truer conclusions, people will say that he has been soured by misfortunes, which have made him a pessimist; and will scarcely heed him. As his influence depended upon his possession of property, when that was lost none would give him a hearing.

The *poor*, as a class, are almost precluded from reaching anything like a proper conception of the vast significance of the social question, because they are forced by a constantly pressing necessity to continue the weary treadmill of labor, in order to maintain an existence at all. The steady round of exhausting physical labor gives no opportunity for mental, so that they are practically barred from reaching a proper understanding of the subject. It is true that in a general and superficial way the poor understand that something is wrong when others less industrious and less frugal than they are able to enjoy so much. But they have scarcely a conception of what it is that makes that possible. The fact that they have not been able to change these conditions is conclusive that they, as yet, do not realize the importance of this subject to them. These are some of the negative influences at work to prevent any general understanding of the great importance of the social question.

There are positive influences which almost prevent absolutely, even men of intelligence, from reaching anything like a comprehensive grasp of this subject. The assumed self-interest of the wealthy resents anything like a doubt as to the propriety or justice of their own privileges. It arrays them almost solidly in active opposition to anything like innovation, or even question. I say, the *assumed* self-interest of the wealthy, because that self-interest is purely an assumption. It is capable of the clearest demonstration that there is not a man in this world so rich as to have any *real* interest in perpetuating present social conditions.

But, as I said before, the rich, as a class, see no necessity for calling in question present social adjustments; therefore, by no ordinary course of events can they be led to see their real interests. They instinctively place themselves at once in opposition to all proper study of the question, and manifest that opposition in a practical ostracism of those who do study it. Then, inasmuch as all men seek honor and renown; and as wealth is made the thing that confers it, the wealthy become the source of honor. Whom they honor are famous; and whom they condemn are infamous. So you see what a powerfully conservative influence they naturally wield.

But they do not stop here. The power of intrigue is even more effective. That is exerted mainly in the thousand and one diverting and misleading issues which keep people amused with trifles, and divided, until it is impossible for them to combine upon any measure of practical relief which can bring considerable results. The free-trade and protection issue is a good illustration of this. Taken by itself, it does not go to the bottom of the subject, and is only a palliative. You leave people with the superstition that taxes must be raised from some source, and you will find it very hard to convince them that indirect are not superior to direct taxes. They do not so directly feel their sting. You perpetuate the fallacy that the state protects society from internal disorder, or from foreign invasion: that it promotes the security of persons and property, and you will find it hard to make people believe that it may not protect business interests as well. And even if free trade were realized it could bring no considerable permanent relief to the people. The landlords would only be enabled to charge and collect higher rents. And yet, this free trade issue is fought over with the greatest vehemence, as if it were of real practical importance. Then you may run on down the list through all the minor issues, every one agitated with the same vehemence by very earnest people, and they are all precisely of the same kind. When one fails to interest, another is invented; and so the farce is kept up.

But intrigue and ostracism are not the only weapons to prevent investigation. Let it be carried a step further, and the law, the church, and morality are all leveled at the investigators. Let them question too closely the power of the rich, or deny their authority, and they are branded as criminals; are further ostracized, and rendered still more infamous.

These are the influences that are arrayed against any proper study of the social question. They are influences that are active and alert. It is only when established social regulations come in conflict with deep and powerful impulses in individual cases; or else, after long continued oppressions upon the poor, that either those individuals, or the poor, will give sufficient attention to them to grasp their significance.

Knowing these tendencies and influences; and knowing how few there are who really comprehend the importance of the social question, even among the most intelligent, and among those who have no conscious desire for aught but the truth, I have ventured to-day to urge upon you the study of this question of all questions.

At a time when crime in all its forms, with all the attendant miseries of pauperism and insanity, is rapidly on the increase, not only in the aggregate, but in proportion to population; when wealth is piling itself up in vast fortunes far beyond the possibility of enjoyment of its holders, while tramps multiply upon every highway; when the farmers of this country, with wonderful unanimity and spontaneity, have placed themselves in open revolt against conditions which are sinking them deeper and deeper in debt in spite of all their frugality; and when industrial disturbances are taking place with alarming frequency, and increasing violence, disturbances which not merely paralyze the business of the country in their immediate locality, but which are felt, and that, too, with great severity, thousands of miles away from the place of their enactment: I say, when these things are taking place in our very midst, and before our eyes, it is the part of wisdom to give heed to them: to ascertain, if we can, what they mean. It does no good to punish the criminal. It does not lessen the crime one particle. I may say still more, that so far from decreasing crime, in the slightest particular, all the laws that have ever been enacted for its detection and punishment have directly and positively tended to its increase. It does no good to condemn the rich, or to seek by legal enactments to abridge their power. The law is just as powerless to correct inequalities in wealth as it is to banish crime. In fact, these inequalities in material condition all grow out of the law. They result wholly from its workings. And furthermore, the rich absolutely control the enactment and the execution of law; and it is the merest folly to suppose that they are going to weaken the source of their own power. It does no good to denounce the workingmen, or the capitalists, for what we may regard as injustice on one side, or stubborness on the other.

All these disturbances are the results of certain causes, and cannot be removed without removing those causes. They lie in the basis on which our human society is founded—in the terms of the association. They can never be eradicated until intelligent men and women give sufficient study to the problems presented, to not only locate those disturbing elements, but until they have brought them to the attention of the mass of the people so clearly and so generally that they become generally recognized. Human institutions always represent the general average of human intelligence. Some individuals will rise a little above that average, just as the waves of the ocean will rise a little above the mean level. But for every one that lifts itself above that average there must be a trough that falls below it. The question is one of an increase in the general knowledge. It can only be attained by conscientious and thorough study on the part of just such intelligent people as I see before me, in circumstances of sufficient prosperity as not to be pinched by want, and not rich enough to blind them to everything but the sordid interests of their class.

Another consideration I shall urge upon you is that this study appeals most powerfully to the special interests of Unitarians as a religious denomination. Almost all religious and semi-religious organizations are dominated by wealth to a degree that prevents impartial investigation. Wealthy men unite with churches and societies for business and social considerations. If for business, they naturally gravitate toward those which will, to the greatest extent, influence business; that is, to the most numerous, or the most wealthy. If it is for social purposes the result is the same. That denomination which is freest from the influence of great wealth is, other things being equal, the best situated to engage, as a denomination, in studying social problems.

This, I apprehend, is the condition in the Unitarian societies, especially in the newer and more progressive ones. I do not mean that they have no very wealthy members, but that they have fewer of them; and those they have are broader, and less bound to class interests. The very genius of the Unitarian church naturally makes them broader in their conception of the world, and thus increases their appreciation of the individual man, and lessens the influence of wealth as such. Those men of wealth who unite with churches for business and social purposes, especially those who are the more grossly ignorant and prejudiced,—who are the most governed by class interests, naturally go to the larger societies, such as the Methodists, the Baptists, the Presbyterians, or the Congregationalists. And among those churches to-day it is utterly impossible to obtain a hearing on social topics unless one most unequivocally takes the side of the rich. Let one of their preachers manifest a tendency to discuss social topics in anything like an impartial way, and he will quickly be warned to desist. And if the warning remains unheeded the luckless preacher soon finds himself out in the cold. I do not say that the same thing does not exist in the Unitarian church; but not to the same extent.

Another thing that makes it easier for Unitarians to engage in social studies is that they are, to an extent, emancipated from religious superstition. They have already learned that to doubt the truth and wisdom of old forms and old ideas in religion is the first step to religious progress. The same rule applies with equal force in everything else. And when the first step has been taken the second is comparatively easy. Just as men emancipate themselves from subjection to authority in thought in religious matters; in other words, just as they attain to freedom of thought, they prepare the way for freedom of action, which is the logical outcome of free thinking. Then, as the social question is merely the question of freedom, Unitarians are much nearer its solution than any other religious denomination that I know of, inasmuch as they more boldly and more consistently renounce the authority of the past over the thought of the present.

But there are other reasons, appealing more directly to the selfish interests of Unitarians, as a denomination, why they should generally and systematically take up the study of the social question, and carry it forward in the same fearless manner that they have borne the banner of free thought. The great mass of the people, especially what is known as the working people, are practically divorced from all religious establishments. Many who still maintain a nominal connection with churches, and contribute somewhat to their support, care very little for them, and seldom attend upon their ministrations. If you were to ask them why, most of them would find it difficult to formulate a reason; but let the philosophical student go to the root of it, and he will find that it is because, in a vague sort of a way, people realize that the orthodox Christian church, in its teachings, its tendencies, and its sympathies is wholly on the side

vealth and power; and that it has e or nothing in common with the rations of the people. The only that any church, even one as free he Unitarian, can counteract or ove that impression as to itself, is onsistently and fearlessly take up social question, and follow wher- truth shall lead. If it will do , not merely in one, but in all, or ly all, it will soon claim the at- ion of the world. It will light a on of hope for the oppressed which be seen to the uttermost ends he earth. Men and women will to its portals as thirsty travelers ne desert flock to the living waters. he Unitarian Church, owing to its parative freedom from superstи , and from the overwhelming in- nce of the rich, is the only church ay which can take up this line of k and carry it to a successful issue. as the grandest opportunity ever ented to any society to achieve for f a name and fame as enduring as e itself. Here is a field as broad humanity, which invites your ef- s. The fields, truly, are white for harvest, but the laborers are few. very consideration of humanity s for this. And even from the dpoint of religion, assuming that gion has a basis of truth—assum- that it meets any real want of kind, it must find its best develop- t under those improved social ditions which would result from removal of those evils which un- btedly flow from bad social adjust- ts.

Ve call those evils "social evils," ch arise from human association,— ch grow out of those relationships. l when we understand social ques- s properly, we may expect to find every one of them arises from so- wrongs, and that they must all ppear when those wrongs are once ted.

Ky friends, I have endeavored to dense what I have to say into the llest space possible; in order to spass as little as I could upon r time and patience. The deep in- st I feel in this subject must be my use for trespassing at all. If I e awakened a corresponding inter- in the heart of any in this ques- of all questions, I shall be most py.

The Study Table.

e under mentioned books will be mailed, postage upon receipt of the advertised prices, by William ll, Bookseller, 5 and 7 East Monroe St., Chicago.

Man and the State.*

he book is dedicated to Benjamin rrison and Grover Cleveland, and pports to be a campaign book. So in a sense. But it is so unlike trashy stuff with which the country ooded at the time that it seems a grace to class it thus. Indeed, do not need just this kind of cam gn material and less of that other? "Man and the State" will read er after election than before. Its ught is too deep and broad to take ediate effect. And, further, the t of political strife is not the per atmosphere for the perusal of h essays as are here combined. ey deserve to be read carefully and dered long. For two facts are ring us in the face at the present ment. The first fact is that the ily, the state and the church did fall down from heaven ready made, are human inventions and crea- ns. And if we are not satisfied h them it is our business to use the legitimate means of making them satisfactory. The second fact is that the most effective means, the "working hypothesis," towards which the world is moving for the accomplishment of its ends, is the evolution philosophy. We have no longer any right to claim that this philosophy denies religion or demoralizes ethics. If it has done so in the past, which I am not admitting, it is our duty to see that it does not do so in the future. I doubt if a single thinker of note can be pointed out to-day, who is not in some sense an evolutionist. And by "some sense" I mean in a sense which twenty-five years ago would have been regarded materialistic in philosophy and atheistic in religion. But the work to be performed is greater than that which has been accomplished. The great mass of the people have no adequate conception of the means to be used in the advancement of their social, moral and intellectual condition. They hold too lightly the duties of citizenship. They forfeit their rights by neglecting their duties. But in ruining themselves they drag others down with them. "Think as we may of Socialism," says Edwin D. Mead, "it cannot well be denied that most of the wise legislation of our day is of a socialistic character. * * * We shall get over fearing socialism when we get over fearing names and think of things." Might he not also have said, "when we cease to think of our fellows as things and think of them as men and women of like passions with ourselves?"

The city is the head of the civilized state, and what is to be said of the government of our large cities? City politics are bad, very bad. This has been said so often that all must know the fact. But knowledge is not sufficient to regenerate. The will must be aroused. The preacher, the reformer, the moralist who is touched with emotion must take this as his hobby and cling to it till the evil is no more. A small beginning will prove a mighty wedge, for as Mr. Mead says, "ten good men in a council are always a match for twenty bad ones —such is the law of intelligent force."

President Andrews of Brown cries out against the demoralizing practice of making a laughing stock of our public men. It is an anachronism. It reveals a depraved taste. It shows a lack of serious interest in matters of most vital moment. And, perhaps, the worst feature of it all is the fact that it keeps clean, upright men out of the very places where they are most needed. "We need that hosts of thoroughly able and moral young men, well trained in political and social science, including ethics, should set politics before them as their life work. Do not sneer at professional politics if only it be of the right kind. Politics ought to be a profession. Rightly followed it would be a noble one." But the politician should not merely be the repository of the popular ambitions and ideals. "I pray for the day to come when every Saul will be among the prophets."

A. B. CURTIS.

Tuft's College, Nov. 8.

The Genesis and Growth of Religion. By the Rev. S. H. Kellogg, D. D., of Toronto, Canada. New York: MacMillan & Co. 1892.

There are "novels with a purpose," and there are also theological treatises and volumes of criticism and investigation with a purpose. They are not only written with a purpose, but the preparatory study from beginning to end is with the purpose of establishing some result accepted in advance. Dr. Kellogg's book was evidently written in this way and his preparatory study was evidently of this sort. His purpose is to show that religion had a supernatural origin, that it did not arise in any natural way as Spencer thinks or Max Mueller or Reville, or as Renan lately thought. His book is exceedingly polemical. He is never happier than when demolishing some brother critic. To read his first chapter is like watching a game of ten pins. Down goes one after another, and when the game is over there is not a man who does not bite the dust. Then, too, there is a special chapter of onslaught upon Spencer's "Ghost Theory," in which some of the points are well taken, and another of equal vehemence directed against Max Mueller's theory. If the author were as industrious and ingenious in building up a theory of his own as he is in destroying other people's, something considerable might be evolved. But he seems to think that he has only to destroy the work of others to establish his own at once and forever. The most surprising chapter in his book is the one which should be the most important. While directly traversing the opinions of the Hebraists and scholars Kuenen, Wellshausen and Reuss he does not mention them, and he writes as if they had never written. But he makes a tremendous assault on Renan, whom he might easily have represented as holding his own theory in a modified form. For Renan held to a Semitic monotheistic instinct, of which Dr. Kellogg might have said "Why, this is but the human side of a supernatural revelation." Instead of doing this he is at pains to show that no people ever had less of the monotheistic instinct than the Hebrews, and that without a supernatural revelation they would never have been monotheists at all. The book is made up of lectures delivered at the Princeton Theological Seminary and it is pitiful to think how on that occasion, as on many others, the hungry sheep looked up and were not fed.

J. W. C.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

The Story of the Nations. By Edward A. Freeman. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 378. $1.50.

Roland Graeme: Knight. By Agnes Maule Machar. New York: Fords, Howard & Hulbert. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 285. $1.00.

A Dead Level. By Fanny Palmer. Buffalo: Charles Wells Moulton. Paper, 16mo, pp. 270.

Short Talks on Character Building. By G. T. Howerton, M. S. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 227. $1.00.

Selections from Isaac Penington. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, 18mo, pp. 113. 75 cents.

Dorothy Q. By Oliver Wendell Holmes, with illustrations by Howard Pyle. Boston and New York: Houghton, Mifflin & Co. Cloth, 12mo, pp. 131. $1.50.

The Art of Poetry. By Albert S. Cook. Boston: Ginn & Co. Cloth, 12mo, pp. 289.

A Treatise on Mortgage Investments. By Edward N. Darrow. Minneapolis: L. Kimball Printing Company. Paper, pp. 62. $1.00.

Little Comrade Mine. By Martha Burr Banks. New York & St. Paul: C. D. Merrill Company. Cloth, 16mo, pp. 271. $1.00.

Fighting for the Right. By Oliver Optic. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 363. $1.50.

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an and the State. Studies in Applied Socity." Popular Lectures and Discussions Before Brooklyn Ethical Association. By Pres. Andrews, Mead. Dr. L. G. Janes, S. J. Barrows, Joseph onte, J. W. Chadwick and others. New York: opleton & Co., Pages xiii, 558. $2.00.

Notes from the Field.

Keokuk, Iowa.—The conference of the Iowa Association of Unitarian churches, was held November 15, 16, and 17, at the Unitarian church. Delegates were present from Sioux City, Des Moines, Iowa City, Mt. Pleasant and representatives from Chicago, Peoria, Quincy, Hamilton. In the absence of the president, Rev. Leon S. Harvey presided; and of the Secretary, Rev. Mary A. Safford kept the records. Tuesday 15, the address of welcome was made by James H. Anderson, Esq., and fitting response by Rev. L. S. Harvey. The sermon was given by Rev. Elinor Gordon, on "A new word in Ethics." Wednesday, 16th, there was a "Sermon Symposium;" Mr. Harvey spoke of "The origin of the sermon;" Rev. T. B. Forbush of "How I write my sermon;" Rev. F. L. Hosmer of "The Ideal Sermon;" and Mrs. S. F. Lynn of "How I hear and practice the sermon." This was followed by a paper on "Ethics, the Only Basis of Religion," by Rev. R. B. Marsh. In the evening the sermon was given by Rev. F. L. Hosmer on "The Expression of Man's Deeper Feeling and Thought." Thursday 17th, Rev. C. E. Perkins read a paper on "The attitude of Unitarian Christianity to the Bible and Jesus." The afternoon was devoted to a memorial service of George William Curtis; Rev. Mary A. Safford spoke of "His work for equal rights;" Hon. S. M. Clark of him as "The journalist and civil-service reformer;" and Rev. T. B. Forbush of "His moral and religious work." In the evening the sermon was given by Rev. W. W. Fenn, on "The Image fallen from Heaven." All the sermons, papers and discussions were excellent in style, cordial in spirit, uplifting in effect. Each address is worthy of publication in full, and any attempt to give a sketch merely, would be unsatisfying. The devotional exercises were full of the spirit of consecration. The singing, led by a choir of young men, was a pleasing feature; and several solos by Mrs. Dora Pratt were thoroughly enjoyed. The reports from the several churches were highly encouraging. Several new churches have been established, and the older bodies are in a prosperous condition. A furious storm raged Wednesday P. M., and all day Thursday, yet the attendance was very good. The ladies of the local society gave a reception Wednesday P. M., and tables, abundantly supplied, were set in the church parlors all of Thursday, so that those who came in the morning had no need to encounter the rain and snow. Resolutions were passed, commending the services of Arthur M. Judy as secretary, and regretting the illness which caused his absence; in opposition to any union of church and state, or any division of the school fund for parochial schools; that a part of each session of the Conference be devoted to Sunday-schools or for religious culture among the young; to aid the Iowa Historical Directory to collect the history of Unitarianism in this state; for active temperance work; also in favor of opening the World's Fair on Sunday. Rev. J. H. Palmer, (Universalist) of Cedar Rapids, brought fraternal greetings. The next conference will be held at Davenport. Officers for ensuing year: President, Rev. Mary A. Safford, Sioux City; Vice-President, G. S. Garfield, Humboldt; Secretary, Rev. Leon S. Harvey, Des Moines. Treasurer, Hon. B. F. Gue, Des Moines. Fellowship Committee, E. H. Buckman, Sioux City; Mrs. C. T. Cole, Mt. Pleasant; Rev. A. M. Judy, Davenport. Trustees, first year, Rev. W. A. Pratt, Keokuk; second year, Rev. C. E. Perkins, Iowa City; third year, Rev. A. M. Judy.

J. M. S.

Sioux Falls, S. Dak.—The Minnesota Unitarian Conference held its annual meeting at Sioux Falls, in All Souls' Church, November 9 and 10. It was opened after the address of welcome by the pastor with an earnest, uplifting sermon on "Law, Love and Forgiveness" by Rev. Mary A. Safford, of Sioux City. The devotional meeting, led by Rev. F. L. Hosmer, of Chicago, on Thursday morning, was followed by the business meeting at which was discussed the missionary work of the conference. The same subject was taken up in the afternoon session and gave evidence of the broad field there is in the three states of Minnesota and the two Dakotas for earnest workers and for true missionary zeal. The papers given were each interesting in their way. Mrs. Wilkes gave a short, earnest talk on "What Ministers Should Preach About," and Rev. S. M. Crothers gave in the growing twilight what he called "A Talk, Not a Sermon." It was pronounced by some "the finest discourse ever given from the Unitarian platform." It certainly was the divinity of the conference. Inspiration was in the word and a oneness with the Giver of Light and Life was in the soul of the man. The subject might be called "The Ideal Church of Minister and People," although Mr. Crothers announced no special topic.

The platform meeting in the evening was good and left its sunshine with the hearers.

The officers elected for the ensuing year are Judge O. P. Stearns, Duluth, President; Rev. Mark W. Chunn, Luverne, Vice-President; Walter L. Chapin, St. Paul, Treasurer; and Rev. Helen G. Putnam, Jamestown, No. Dakota, Secretary. Friday, November 11, Revs. T. B. Forbush, S. M. Crothers, A. H. Grant, M. W. Chunn, Eliza T. Wilkes and Helen G. Putnam went from Sioux Falls to install Rev. Mark W. Chunn over Unity church in Luverne, Minn. Services were held in the afternoon in order that the same party, with the exception of Rev. A. H. Grant, of Sioux Falls, might take the train to Rock Rapids, Iowa, where services of installation of the joint pastor were held in the evening.

—Order of services at Luverne: Anthem by the choir; Invocation and Scripture reading by Rev. H. G. Putnam, of Jamestown; Sermon, Rev. T. B. Forbush; Right Hand of Fellowship, Rev. E. T. Wilkes; Charge to the People, Rev. A. H. Grant; Benediction by the pastor, Rev. M. W. Chunn.

—Order of services at Rock Rapids, Iowa. Voluntary; Invocation and Scripture Reading, Rev. H. G. Putnam; Sermon, Rev. S. M. Crothers; Address of Welcome, Rev. E. T. Wilkes; Charge to the People, Rev. T. B. Forbush. Benediction by the Pastor.

A pleasant informal social was held after the services. The Rock Rapids Society is fortunate in having a hall centrally located, where they can hold their services and other meetings. They hire the hall with the privilege of letting it, which helps the payment of expenses. The band of women that has held together so faithfully, may well be happy in their hall, the minister, and the prospects of the future steady growth of the society. * * *

Frewsburg, N. Y.—The Frewsburg Sunday Circle had its origin October 18, 1891, in a meeting held at Mrs. J. H. Wheeler's home and conducted by Mrs. C. J. Richardson of Princeton. Since that time there has been a meeting of the Circle every Sunday, with two exceptions. The average attendance has been about twenty. The sermons have been selected from those preached by some of the most noted ministers of the Liberal Faith, and have been read by different members of the Circle.

—We had a special Easter service which was well attended. With the beautiful flowers, the delightful music and excellent sermon, we were all benefited and realized more than ever before, "what a grand thing is life."

Build to-day then strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Since our circle came into being we have lost one member, Mrs. Emma Marshall; but in the hearts of those who knew and loved her best, there is left a beautiful memory, by the consistent life in her cherished Universalist faith. H. E. R.

Boston.—A "Sunday-school Superintendents' and Teachers' Union" has been formed in the New York Conference by the aid of Rev. E. A. Horton.

—Rev. A. D. Mayo will leave for the south on his fourteenth annual educational tour, taking in Meadville and Cincinnati on his way. During the winter he will lecture mostly in Kentucky and West Virginia.

—The Ministers' Monday Club last week discussed "Public Amusements as a source of church revenue."

—The new Christmas service of the Sunday-school Society is now ready.

Chicago.—The Chicago branch of the W. W. U. C. will hold its next meeting at All Souls Church, Thursday, December 1. Lunch will be served at 12: 30. At two a'clock Mrs. Hannah G. Solomon, the essayist for this meeting, will read a paper upon "Modern Judaism."

THE Rev. Arthur G. Pettingal, a graduate of Yale College and Divinity school, and formerly a Congregationalist minister, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

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(*Concluded from page 98.*)

artist's. Robert Barrett Browning's, one of George Fuller's heads, bathed in golden mist, and many others.

From the museum to the rooms of the Educational and Industrial and Union, for a flying call only, but long enough to make one wish that we in Chicago had a central office like this, which here represents many branches of work and study which we carry on in separate places and under separate boards of management. The Union has its class and lecture work like our Athenæum, and its Protective Agency Branch, its home-cooking department with working-girl's lunch room, its social and literary reunions.

Next we hurried to the *Woman's Journal* office, where a small company of congenial friends gathered to participate in a picnic lunch, presided over by that worthiest of daughters of an honorable father and mother, Alice Stone Blackwell, the active editor of the Journal, a young woman of as frank and engaging presence as strong and steadfast in purpose. Miss Blackwell, Mrs. Cheney and others are at about the time of this writing on their way to Memphis, Tenn., to attend the annual meeting of the A. A. A. W., which to the uninitiated may be translated, American Association for the Advancement of Women. C. P. W.

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ion.—In what does our progress consist except in the more universal diffusion of benefit to all mankind?

ues.—The merit of self-development depends wholly upon the quality of the self-hood that is developed.

fed.—Perfect culture is not perfect manhood.

hurs.—Not having the gift, but using the gift, betokens the true mind.

ri.—Character is not a means to perfection, it is perfection.

t.—Wisdom is simply the insight into practical arrangements, which results in conduct.

—*O. B. Frothingham.*

Cases Differ.

Wee Alice fell down the nursery stairs,
And bumped her forehead and scratched her face;
The old nurse tried to comfort her pet,
"Why, yours isn't such a doleful case!

'Your dolly never uttered a word
When her arm was broken in the closet door."
Wee Alice lifted her tearful face—
"Did she ever utter a word before?"

—*Ella E. Mosby, in Independent.*

A Beloved Commander.

During the Sikh war in 1846, was ght the bloody battle of Aliwal, ien a staff officer was struck down a fragment of shell, which shat- ed his right thigh and hip-joint in very terrible manner. Some men his troop, who were devotedly ached to him, carried him off on a etcher to the rear, but on the way ey encountered a sad sight—a poor vate lying desperately wounded, d all untended on the ground. The or fellow looked up piteously, and id all his agony touched his cap he recognized his officer on the etcher.

Captain C——, immediately called bearers to halt and to raise him ghtly; then having found that the dier's wounds were far less danger- s than his own, he gently said, ift me out and carry this poor fel- v to the doctors; it is not too late him, and I know they can do thing for me."

"But, sir," — remonstrated the n. "You may return for me if u choose," he said, with a slight ile. "I am not likely to have run ay from here."

The men, almost in tears, did as ey were desired, and having de- sited the wounded trooper, they urned to their beloved officer, but was not there; his body still lay ing the enemy, but the spirit had l. Surely that wounded trooper uld never forget so beloved a com- nding officer.—*American Youth.*

Shamed the Grown Folks.

ALL THE PASSENGERS A BOY ONLY SHOWED NATURAL POLITENESS.

A delicate, timid-looking, sweet- ed, old lady entered the train at rmouth. She had n't traveled ich and she stepped into the smok- g car and sank into the rear seat idly. A big man with his feet on e card table, smoked a big cigar d smiled to see her. Two coarse king fellows saw her and made narks to each other. A gentle- nly-looking traveler, with gold wed eye-glasses, raised his eyes, ned round, resumed his paper and d nothing. The lady looked em- rassed at so much attention, but e evidently did not know that she s in the sanctum sanctorum of ex- ctorating tobacco chewers and okers. An elderly man was in the train, and we noticed that he did not think it worth while to politely inform the little woman of her mistake. A fresh youth with broad-brimmed straw hat lighted a cigarette and puffed voluminously.

There were fifteen people in the car, old men, middle-aged men, youths and two boys. Who moved to tell the little woman that she was wrong and that she would be better at ease in the next car? asked the Lewiston Journal. Was it the thoughtful old age, the dignified and courteous prime of life or the chivalric youth? It was neither, for one of the two little boys, a very pretty, sweet-faced little fellow, who with his brother had been sitting behind their father in the car, arose, went along and whispered to her, opened the door and told her where to go. It was pleasant to see the look of surprise that swept the motherly old face and the look of gratitude that followed it, and then, too, it was most pleasing to see her stoop, as we did, at the door and, lifting the little fellow's chin, kiss him softly upon the mouth. Do you suppose the boy will ever forget it?—*South Side Call.*

A Horse That Knows the Doxology.

Some animals possess an amazing amount of instinct. Our Methodist friend, the Rev. Mr. B., told us the other day of a preacher he knew who owned a horse that he had been driving for eighteen years. The preacher told our friend that he had so often driven the horse to church and left him standing near by, that the horse had learned the Doxology, and whenever it is sung, he begins to neigh, knowing that he is either going home soon, or going to a neighbor's to dinner.—*Hawkinsville Gazette.*

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Eleventh Lesson.

The Prophets Writing the National History.

What do we understand by the Jahwistic record in the Pentateuch? Why historiography began to be in this eighth century an indispensable part of the religious preaching? What characterizes these narratives with regard to the supernatural element in them? How could these prophets thus freely model and re-model the history of their people, without ever being conscious of dishonesty?

Which tales belong to this Jahwistic record?

What main idea lies at the bottom of the legends about the paradise (Gen. 2:4 to 25), the first sin (Gen. 3), the murder of Abel (Gen. 4:1 to 16), the descendants of Cain (Gen. 4:17 to 26), and the tower of Babel (Gen. 11:1 to 9)? Compare the Greek myth of Prometheus.

Would we do justice to these tales if we observed only what is childish in them and reveals a low conception of the Deity, and not what may prove the moral earnestness and the fine psychology of these prophetic poets? Give details of both sides in these legends.

What in the legend of the deluge, is purely mythologic? What may be its origin? Do you remember analogical stories in the Greek and Indian mythologies? (B. f. L., I. p. 69, 75 to 77).

What is the purpose of the story of Shem, Ham and Japhet? (B. f. L., II. p. 90 to 93).

How may Gen. 10, have been placed before Gen. 11:1 to 10 in order to correct the false idea of Ch. 11:6 to 8? See about the tower of Babel B. f. L., I. p. 89 to 94.

FOR THE YOUNGER CLASSES.

From the same prophet who told us last Sunday the adventures of Adam and Eve, we will hear to-day two other tales, of Cain and his descendants and of Noah and the deluge.

Read the first tale from the Bible for Learners, I. p. 53, 54. We find here the same aversion to cultivation. All these famous men who made all kinds of inventions were sons of the first murderer on earth. No wonder that this progress in art and industry only tends to increase vice and immorality. They were exiles from Eden, severed from the land where Jahweh was worshiped. (B. f. L., I. p. 59 to 61.)

But rather than to dwell upon this false idea, which originated from the great vices they observed among the Canaanites, who surpassed them in arts and external cultivation, we will see how here again sin and its consequences are truly and clearly pictured. (B. f. L., I. p. 62.)

The other prophetic tale is of Noah and the deluge. Read it from B. f. L., I. p. 70 to 72.

How to explain that we find nearly everywhere in Asia and Europe traces of a similar legend? (B. f. L., I. p. 69.) Let the children give their impressions about the probability of the legend as it is told in the Bible. Most of all ask them whether they think that great floods and similar disasters, by which many people perish (e. g. the flood at Johnstown) must be considered as divine punishment for the sins of mankind. (B. f. L., I. p. 75, 76.)

The prophet however would teach his people by this picture that God's judgment always and often unexpectedly comes to those who do not listen to the warnings of the prophets, but that they have nothing to fear, who obeying God's demands can trust his wisdom and love. (Ps. 73: 23 to 28).

In former times the church has been called the ark of salvation. Should we think likewise?

Publisher's Notes.

A Roll of Honor.

Contributions and membership fees received by the Western Unitarian Sunday School Society during the week ending Nov. 21, 1892.

CONTRIBUTIONS.

Previously acknowledged	$127.63
Mrs. A. Groninger, Sioux City, Iowa	2.00
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The last named total indicates the entire receipts of the society since the May anniversaries, with the exception of money received from sales of lessons. The expenses have been considerably greater, and the society is in immediate need of further remittances. Its work of promoting the rational religious education of the young is one in which every reader of UNITY has an interest.

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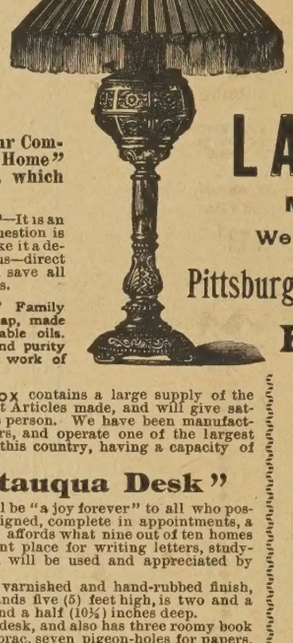

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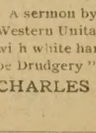

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